Adwaitham, sanctifying the soul through all eternity as
Suddham-Afapaviddham, the Supreme Being constitutes the
whole cycle, the perfect consummation, of revelation, evolution, perfection and sanctification. In other words. He,
the Unmanifest, emerging as the Manifest, the Manifest
functioning as the Merciful, the Merciful winning as the
Beautiful, the Beautiful captivating as the Adorable, the
Adorable lor ever enduring as the Blissful, is the Supreme
God of all perfection. He is at once the God to be contemplated with awe-struck reverence and the Lord' to be worshipped by humble, adoring souls and the Parent and Friend
to be loved and held dear with devoted, delighted, self-
dedicated hearts. Thus, He is to His worshippers in spirit
and in truth, in love and righteousness, the One All-Perfect
God, the inexhaustible emanation, illimitable expansion,
ever-progressive illumination, ever-sanctifying beatification.
In His manward descent. He makes Himself felt and adored
as the Indwelling Spirit. Man, sense-shrouded, proves him- ,
self in his God-ward -ascent to be the pilgrim of eternity with
an ever-expanding vision of ineffable glory. Man thus

realises that the whole universe is the consecrated Temple of God, the soul His holy shrine, the conscience His sacred oracle, duty His divine ordinance, truth, wherever proclaimed, His imperishable gospel, love His perfect rule, life a progressive pilgrimage, humanity His abounding grace. He further interprets all law as God's method, force as His will and matter as His localised potency; esteems the world as a reflection, the soul as a vision and history as a panoramic representation of His nature and His purpose. This, according to theRishis, constitutes the complete process of the beatification of man, the glorification of the Supreme Being, and the establishment of the Kingdom of Heaven.